



JUNE and JULY, 1895.

HERALD OF MISSION NEWS

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June and July.

1895.

OUR VIEWS OF MISSION WORK.

ON EVANGELISTIC WORK.*

Rev. John W. F. Carlisle, Newburg, N. Y.

The Church of our day is called to face a great problem in devising the most practical plan of evangelizing the masses. It is a very positive condition that confronts us in the question, "How are the masses to be reached?" With all of the Church machinery of our times, organizations upon organizations, the rich endowments of colleges and seminaries, the fact remains that the vast majority of souls in Christendom are unreached; the gulf between them and the religious class is deepening and widening from year to year. There is an alarming annual increase of unconverted souls who despise the Church and are discontented with the social conditions of life. Think of *thirty-two* millions in this country that are attending no religious place of worship; thousands upon thousands of children never entering the house of God and receiving no religious instruction. While this condition belongs to no special class, being true of both rich and poor, at the same time it is found largely among the *working* class in the city and country districts. The time was when the working class was in full sympathy with religious institutions, but to-day

they are absenting themselves in large numbers. Dr. Farrar, speaking of the Church of England, has said that not *three* per cent. of the "working classes" are regular or even occasional attendants. Lord Shaftesbury found that only two per cent. of English workingmen attended any place of worship. And Dr. Bradford, of the "Outlook," has discovered, by careful investigation, that in the leading Eastern cities of our own country "Church neglect among the poorer classes is on a rapid increase" What is true of the East is as true of the West. Take any of our cities or towns on the Sabbath; enter her churches and see her empty pews. Go to her avenues and clubs and halls of amusement and count the throngs of young and old congregated in the worship of the flesh. Take the statistical reports of our leading denominations and make a thorough study of the additions on profession of faith. All this will furnish a convincing proof that the evangelizing of the masses is a problem demanding the most careful consideration—that something is wrong in the present condition of affairs.

One phase of the subject is particularly alarming—the vast army of young men that are Churchless and Christless. The largest proportion of non-churchgoers is found among young men between the ages of sixteen and forty—one-sixth of our pop-

* Read at the Synod of the Reformed Presbyterian Church, Denver, Colorado, June, 1895.

ulation. Sixty-five of every hundred attend no church; only ten of every hundred are in any connection; only three in every hundred in any active service. Christ Jesus is not getting "the dew of His youth" from the young men of to day. Many things are operating against their spiritual development—the absorbing cares of business, the secularizing of the Sabbath, the false moral standards of commercial and political life, and the evil influences of the club and the lodge. All these are drawing him from religious influences, unfitting him for Christian service, causing him to waste his substance for that which is not bread. The salvation of the youth of this republic is *the* important department of all true evangelistic work.

As we view the sad condition of the unevangelized, we have to cry, "Who is sufficient for these things?" And to our cry there comes one emphatic answer from the heavens: The Church of the Living Christ is sufficient. "Awake, awake! Put on Thy strength, O Zion." No human institution of ethical culture or of benevolent charity can settle this problem. Only a Divine institution, clothed with the full power of the ascended and enthroned Christ can lift fallen humanity into the righteousness of God. Charles Kingsley well says: "If the Christian Church were what she ought to be and could be for a single day, the world would be converted before nightfall." The Church can do it, must do it, will do it. She must awaken from her slumber; she must realize the deep meaning of her mission to these unevangelized souls; she must be led to institute the most practical plans for bringing to them the truth. Evangelistic work can occupy no second place in Church work; it will have the *first* place in the

Church of the coming century. As a department of Church activity, it demands the most thoughtful attention of every congregation, is worthy of a large place in Seminary instruction and in the deliberations of Presbyteries and Synods. The Church that ignores it *will be ignored* by the Spirit and the people.

We owe it to our Lord to be deeply interested in evangelistic work. If we have the mind of Christ, we *must* be. He was a thorough believer in it. "But when He saw the multitudes, He was moved with compassion because they fainted and were scattered abroad as sheep having no shepherds." Read Matt. ix. 36; x. 6. The fifteenth chapter of Luke shows His marked approval of all attempts to reach the "submerged masses," and His *faith* in such attempts. After the descent of the Spirit the disciples were of the same mind—they had intense travail for souls. Recall the prayers and *tears* of Paul for the conversion of his brethren. Such is ever the mind of Christ when it is possessed in its apostolic fullness. Our oneness with Him is manifested to the world in our evangelistic spirit.

We owe it to our country. The irreligion of the masses is breeding anarchy, ruin, death, to our land. We have seen lately the foreshadowing of coming days in the bloody riots and destructive strikes. These restless masses will determine our future. To ignore their religious instruction is to seek our own destruction. The truest patriotism demands that we should strive to remove their ignorance and prejudices and to bring them into love with the truth. Dr. Strong says: "He does most to Christianize the world and hasten the coming of the Kingdom who does most to make thoroughly Christian the United States."

The so-called "common people" cannot be ignored if the nation is to endure.

We owe it to ourselves. A living Church must be evangelistic. Her very existence demands it. The inflow of new blood into her body is a necessity for her true development and efficiency. Her very life demands the ingathering of the raw material about her and the transforming of it into living stones. Any organization that depends solely on additions from "within," and not from "without," will become effete.

This is the great danger of the Church to-day—the increase is from *within*, very little from *without*. One of the largest denominations in this country reported last year an addition of one to every fifteen of its membership—it took fifteen to bring *one* into the Church, and that one in most cases a baptized child. The annual average of all denominations is one convert for every twenty professors. The statistics of our denomination for last year show little growth from *without*. Who is to blame? Christ has promised, as the lowest return for faithful service, thirty *fold*, and the Christian Church is hardly making *five* per cent., one-twentieth of one fold. Such returns are very abnormal. What will He say of our stewardship?

No body of Christians can delegate this work to others. It cannot be left for the Salvation Army. Any Church that does this forfeits her rights to exist. The Covenantant Church can enter no plea that her mission is to the nations and that others can look after the individuals. Her mission to the nations is a very important part of true evangelistic work. One of the greatest barriers in the way of evangelization is National Atheism. At the same

time, to save the mass, we must get at the units composing it. We should be thankful that our people are awakening to their responsibility in this work. Our Church is never indifferent to anything that concerns the progress of the Kingdom when the need is shown them. By the banding of our young people in Christian Endeavor Societies, with the reading and training that flow from such organization, they have been awakened to the facts and have been aroused to act. What they need is to be shown the "how" of doing the work. This devolves on our pastors and elders. If they are careless or indifferent, the zeal of the young people will be unused, and the result will be, the masses untouched by us, the Church deadened, and her glorious principles slandered before the world as the cause of the decline. The practical inquiry is: How can we improve the evangelistic department in our own Church? Every congregation must help to solve this for itself, according to its sphere of work. We can only give a general answer in the following points:

First: There must be the inwrought conviction in pastors and people that the work *needs* to be done, and that our distinctive principles in no way interfere with genuine evangelistic work. Souls without convictions are destitute of true enthusiasm. Covenanters without this conviction will be powerless in touching the masses. We must remember that the best evangelistic work is done on thoroughly *evangelical* ground. "Go ye into all the world and preach the Gospel, teaching them to observe *all* things whatsoever I have commanded you."

Second: The training of our ministry should be on this line. "Like priest, like

people." An evangelistic pastor will make an evangelistic people. The *pastor* is the *key* to the situation of having the people deeply interested in Mission work, home or abroad. Men are needed in our pulpits that are spiritual and scholarly, but also *practical*; men who know the humanity of the age, its sins and temptations and needs; men who understand the Christ-method of being "hand-to-hand" with the needy and getting *under* the fallen man. As medical students need the *hospital* training as well as the class-room instruction, so divinity students need the *practical* side as well as the theoretical side of their calling. Every young man, before settling in a congregation, should have some practical insight into the sin-condition of our age through City Mission work in its places of disease and darkness. The experience gained from such training would be an invaluable help to him throughout his ministry. It would make him sympathetic towards the fallen, and fill him with an enthusiasm for their salvation. Many a strong Church has been weakened because the pastor lacked practical knowledge of his mission, *Give us an evangelistic ministry, and we will have an evangelistic people.*

Third: Our congregations need to be inspired with an intense enthusiasm for humanity. The duty must be placed before them, the needs of the special districts opened to them, the fullness of His love poured into them so that they will travail for souls. Winners of souls must be first *weepers* for souls. The laity cannot cast the work on the clergy, the pulpit cannot be the proxy of the pew. "To every man his work," is the law of the Kingdom. Pastors and elders should be the leaders

in the work, but a deep sense of personal responsibility must be in every heart. The weekly prayer service can be directed into this channel with great advantage to the whole congregation. Make it a generator of enthusiasm for the conversion of souls, and your church will be known as a "house of prayer," and many will be born there.

Fourth: Our young people must be trained and developed for aggressive personal work. We can stand an immense increase in the growth of our lay force. We are not beginning to use the latent powers of our youth. They need careful training for the work. Personal contact, house-to-house visitation, the work of young men with young men and young women with young women, will be the great spiritual methods in the Church of the future. Character must be made *by hand*—no wholesale method of elevating lives. To give that hand-touch and impart the true power will require the careful training of the young. We should have in every congregation the most thorough Bible-schools for the training in the use of the Word as the Sword of the Spirit; prayer-schools that will show them the spiritual conditions on which they can be clothed with the full power of their ascended Lord; and what we may term tact-schools, for the learning of the best way of approach to the indifferent, the backslider, the unbeliever—to be as harmless as doves and as wise as serpents. Our young people feel their deep need of such training, and are asking for it. Let us answer their call.

Fifth: We must have an improvement in the methods of our church service. They must be more spiritual and practical.

When methods are wrong the motive is miscarried. Past methods will not answer for the present day. It is the duty of every pastor and session to carefully examine their church methods from time to time, and to use the most effective possible. Must our congregations die because of wrong methods? Our church services need to be brightened in a truly spiritual way. In many of our congregations they are painfully heavy. We can remove their stiffness by a greater use of the song services in all our exercises on the Sabbath. Our preaching needs to be more evangelical by being made more *evangelistic* in its tone. We can stand more unfolding of the Word and less preaching about the Word. "The opening of Thy Word giveth light." Nothing draws the masses in our day as plain Bible preaching.

We should make our churches *homelike*

in every way. It is the home atmosphere that fills many lost souls with a desire to return to the ordinances. A band of spiritual young people to greet strangers and to usher them to seats is a great uplift to any church.

Above all, we need to keep before us, in all our church services, the *conversion* of souls. Everything should center on this. Were our services shaped more with conversion in view, there would be more conversions among us.

The *wheels* of organization are necessary, but we must have the spirit of the living creatures in the wheels. The Spirit will manifest Himself in the conversion of souls. Oh, that we would so grasp the fullness of the enthroned Lord that this coming year would be the greatest of all our Church years in the conversion of lost souls!

ITEMS OF MISSIONARY INTELLIGENCE.

RESOLUTIONS OF THE REPORT OF COMMITTEE ON MISSIONS.

Resolved, 1. That this Synod records its profound thankfulness to God for the preservation of the lives of our missionaries during the past year, for the zeal and fidelity with which they have labored in their respective fields, for the care and prudence with which the Mission Boards have discharged the important trusts committed to their hands, for the protection of our foreign missionaries amid the hostility of Mohammedan powers, and for the fruits which have been gathered in.

2. That we acknowledge with grateful appreciation the attentive consideration which the Government at Washington has given to the representations which either the Foreign Board or our missionaries have been constrained to make to them, and especially for the recent sending of United States vessels to the harbor of Mersine, and the investigation, in presence of the Turkish officials, of the grievances complained of by our missionaries.

3. That we instruct the Moderator and Clerk to convey the thanks of Synod, in an official letter, to the Department of State at Washington.

4. That we approve the sending of a minister to Cyprus and the sending of two missionaries to China, as indicated in the report of the Foreign Board; that Synod proceed in the election of an additional missionary to China on Wednesday morning, immediately after the devotional exercises, and the choice of the particular field to which the missionaries to China shall go be left to the wisdom of the Board.

5. That we earnestly encourage any action by which the converts in Syria may be led to undertake the support of a native ministry and the expenses of their own church work.

6. That the resolution in reference to the work of women physicians be adopted. It is as follows: *Whereas*, In China there are doors of usefulness wide open to women as medical missionaries, therefore *Resolved*, That we encourage the well-educated young women of the Church to engage in the study of medicine and surgery, so as to be qualified to be medical missionaries in that inviting foreign field.

7. That we regard the work which has been opened up to us among the Jews as a significant sign of the times in preparation for great issues of the latter days. We recommend that the reports of this work be made in future through the Central Board of Missions, its management remaining as now, with the Sessions in whose hands it has been placed, and we ask for this work, in special measure, the prayers of the Church.

8. That we regard with great satisfaction the excellent condition and encouraging prosperity of the Missions to the Freedmen and the Indians. We heartily approve the proposed enlargement of the work among the Indians by the establish-

ing of a new station nine miles southeast of the present site and further down the Cache Creek Valley. This will involve the erection of additional buildings, for which purpose funds, in part, are in the treasury, and we call the attention of the Church to the need for increased contributions which are involved in this forward step.

In all these widely separated and widely differing fields which the Church is endeavoring to cultivate, she has the right to expect a continued and continually increasing harvest, and the blessing which is promised to those who "sow beside all waters."

REPORT OF FOREIGN MISSION BOARD.

At the close of another year in the history of our Foreign Missions, there is very little to report that has not been brought to the attention of the Church in its Periodicals. The Redeemer has watched over our representatives in the three fields that they at present occupy, and has so controlled the enemies of His cause that all attempts to defeat missionary operations have been to a large extent ineffectual.

SYRIA.—The brethren in Syria, where there are two centers of operation, have labored with commendable diligence in their respective departments, and their joint meetings for consultation in regard to the work have been characterized by brotherly love and unanimity of action. The total number of pupils under instruction was 417—291 boys and 126 girls, an increase of 50 boys and 5 girls over the enrollment reported twelve months ago. The Boarding Schools, both in Latakia and Suadia, were full, and one new school was opened at Bizzak, in the southern part of

this field. The people, who are orthodox Greeks, furnish a room and pay for the books, and the teacher, who is a resident of the district, is allowed to prosecute his calling without any disturbance. Very interesting details respecting these schools, the way in which the lady missionaries arrange for and conduct the work entrusted to their charge, and other items of importance not embodied in this Report, will be found in the annual statement of the Mission, which all who would be thoroughly acquainted with the work in this field should examine carefully.

It is not easy to overestimate the value of the Boarding School work as an evangelistic agency. In this way many children are taken away altogether from their heathen surroundings, and enjoy the same training that they would have in the Christian homes of this country, where the truth is clearly presented to the mind and religion is seen exemplified in its beauty and power. In every local school the Bible is the grand Text Book, and the lesson which the teacher is expected to illustrate and enforce is the way of salvation through Jesus Christ. In some of the villages where the schools have been closed by the Turkish authorities, evangelistic work is carried on. At Inkzik, for instance, the teacher reports that he is able to "converse or read with from six to ten persons every day, and on the Sabbath he holds a meeting in his own house." Many who formerly refused are now willing to receive him into their houses. At Bahamra and the Merj the former teachers are employed as Bible-readers, and a society of about a dozen worshipers meet every Sabbath for public service. The little community of 47 communicants in Guna-

imia, where, as reported last year, the false teaching of a brilliant young evangelist had unsettled the faith of many, has, through the exercise of firm yet tender discipline, been restored to a very flourishing condition. The outlook is quite promising. "Many of the Armenians," writes Mr. Stewart, who administered the Lord's Supper at that station in March, "were formerly bitterly opposed to hearing the Gospel, but are now eager to hear, and meet night after night in the house of one of their number where our licentiate has his lodging." Mr. Stewart also writes that "one licentiate has been regularly employed among the out-stations, preaching on the Sabbath and frequently on week-day evenings." Our missionary himself had also made, up to the end of April, "nineteen visits to out-stations, occupying in all sixty-seven days, eighteen of them being Sabbaths." These statements ought to touch the heart of the Church and should call forth earnest prayer that the Holy Spirit would clothe the preaching of these brethren with power, and make it effectual for the salvation of many souls.

At each center of operation the pulpit has been regularly occupied either by the minister in charge or one of the licentiates. Five persons were received into the fellowship of the Church during the year, and there were, when the Table of Statistics was prepared, 187 names on the Roll of native communicants. Who does not rejoice in the report that Mr. Dodds, of Suadia, is able to make? "One chief encouragement this year," he writes, "is a visible increase of spiritual activity. Besides the two prayer-meetings held each week in the chapel, there is a weekly meeting in the houses of the brethren that has been a

source of development, resulting in increased effort on their part to lead others to Christ, in gathering neighbors together to hear the word of God, and in inducing attendance at public services."

As to the medical department of this Mission, Dr. Balph, who has received leave of absence for a few months and will visit this country early in the summer, reports having held 90 clinics with an average attendance of 40 persons, and that each of these clinics was opened with religious exercises conducted either by himself or one of the teachers. He also reports 650 professional visits made to residents of Latakia and the filling of 4,500 prescriptions. Dr. Moore, though he has not yet been in Suadia two years, and has not yet thoroughly acquired the language, reports having made 83 visits and having seen or prescribed for 420 patients within a period of six months. We give these figures to show the opportunities that physicians have of reaching with the message of eternal life many who would not otherwise hear of the Saviour, and as demonstrating the potency of this arm of our missionary service.

Only one other thing remains to be noticed in connection with this field, and that is the alterations that the Board was authorized to make in the Building at Suadia. These repairs were completed as soon as practicable and have contributed materially to the comfort of the Mission families and the efficiency of the work; \$468.40 are yet needed to reimburse the temporary Investment Fund for advances on this account.

ASIA MINOR.—The distracted condition of Tarsus Mission is well known. The Turkish authorities continue to oppose the work and display an almost contemptuous

disregard for Treaty obligations, opening or withholding the mails of missionaries and seeking, through secret emissaries, to obtain information in regard to their private affairs. Correspondence with the State Department in reference to these outrages always secures a respectful reply. Nothing, however, is done to relieve the pressure of opposition and vindicate the rights of missionaries resident in Turkey. The explanation seems to be that when Instructions are sent to the U. S. Legation at Constantinople to act in a certain direction, there comes back to the Government a misrepresentation of the true state of affairs, and at the same time, as Secretary Gresham says, counter complaints are preferred by the Turkish Ambassador at Washington. These complaints obviously refer to the two girls who were placed in the Mersine Boarding School by their father many years ago, and have since embraced Christianity, and whom Dr. Metheny righteously refuses at the bidding of the Moslem officials to surrender to a life of enforced immorality.

In view of these intolerable annoyances and persecutions, the Church will not expect that any effective work has been done in this field during the past year; and yet we recently received a modest but most encouraging statement from the Mission that will amply repay perusal. While it was necessary to close all outside schools, those in the American domicile are able to report 82 children under instruction, 40 boys and 42 girls. These schools gave employment to four teachers. Two other teachers labored as evangelists, one in Adana and another in Tarsus. There was nothing to interrupt the regular preaching of the word, the Lord's Supper was ad-

ministered in January, and six natives were added to the Church. There are now forty-four communicants, including the missionaries and their families.

We are glad to be able to say that a medical missionary is to be added to the working force in this field, a young man highly spoken of for his talents and Christian character. Dr. S. A. S. Metheny, son of our senior missionary, after a few months spent in visiting some of the leading hospitals and medical institutions of Europe, will enter upon work in Asia Minor. Miss Willia Dodds, of this Mission, who has been serving in Latakia as a substitute for Miss Edgar during her visit to this country, will return home in the summer, her health having given way under the pressure of duty. Miss Lillian B. Joseph, too, who has been for some years in America, finding that she did not regain her former strength, tendered her resignation last winter. It is with great reluctance that the Board parts with these devoted and efficient workers.

CYPRUS.—With the approval of the Board, Rev. R. J. Dodds, of Mersine, has been for some months, and is at present, on the Island of Cyprus. In company with our licentiate, M. Daoud Saade, he has visited many places, preaching the Gospel and trying in many ways to awaken the people to a sense of their need of the great salvation. Some of his letters have been published, and others more recently received show the importance and peculiarly attractive character of this island as a field for evangelistic effort. In one letter Mr. Dodds speaks of having visited fifteen villages in the vicinity of Larnaca, where he found favorable opportunities of preaching the Gospel to good assemblies of the

villagers and made some friends. Incidents that are always welcome in the columns of a missionary magazine, may seem out of place in an official report. And yet we will venture to relate one which clearly shows the hungering of some on the island for the Bread of Life. When at Pyla one day our missionary began to read the first chapter of the Gospel according to John. "There were several listeners," he says, "some of them apparently interested, in particular a little boy about seven years of age, who crept closer and closer to me till he was at my side, fixing hungry eyes on the book. When called to dinner, I handed it to him and placed him beside a very old man who had been listening to the reading with manifest pleasure. The little fellow continued to read to him for a quarter of an hour." Surprised that a boy so young could read so well, Mr. Dodds gave him the Testament, reminding him that it was God's book and that, if he were taught to understand it by the Holy Spirit, it would be the means of his salvation and make him a spring of blessing to others. Who can tell the results that may flow from that interview? The next letter reports a visit to Nicosia, the capital of the island, and about twenty miles from Larnaca. There two Sabbaths were spent and the Gospel preached in ten villages during the week. Everywhere these brethren met with a kind reception and the message was listened to with an unusual degree of interest. Surely the evangelist must have seen fruit of his labor, when he could say at the close of one day's work, "I went out weary in body and discouraged, but returned rejoicing and praising God."

The Church will certainly let slip a

golden opportunity of taking this historic island for Christ, unless arrangements are made to send out a minister and a physician without any delay. To encourage immediate action it may be said that the young people of our congregations, who have already expended \$1,700 on that field only to be disappointed, have still over \$3,000 in the bank with which they are ready to fulfill their pledge and pay the salary of an ordained minister for a term of years, and very earnest prayers are rising out of their hearts to God that He will bring Cyprus to confess the Saviour.

CHINA.—Attention must now be called to the question of a Mission to China. As soon as practicable after the adjournment of last Synod, the brethren chosen as missionaries to this new field were notified of their election. Rev. Mr. McIsaac declined, assigning, as a principal reason, his deep interest in the work at Selma and a great reluctance to leave a service to which he had been so recently set apart, without more decisive evidence that he was called of God to go elsewhere. Rev. Elmer McBurney expressed his readiness to go provided that he could have a congenial associate. In this desire he had the fullest sympathy of the Board, and the Secretary opened a correspondence with a young minister who was known to be possessed of a missionary spirit and an intimate friend of Mr. McBurney. He did not, however, see his way clear to say that he would go, and the Board would not assume the responsibility of appointing him, unless it were indicated in some way or other that he felt drawn towards that form of service. Believing, too, that it would be very inexpedient to send ministers to China, when the country, owing to the war with Japan,

was in so unsettled a condition, it was agreed to let the matter lie over until the meeting of Synod. Nor has the Board any nomination to make. The man whom the Holy Spirit calls will go. He may have many a conflict with himself before he reaches a decision, but he will go; and let us hope that no one will be allowed to go who is not chosen and called of God.

No action has been taken in the choice of a field, further than to correspond with Rev. Dr. B. C. Henry, of Canton, who has for many years been closely identified with missionary work in China. He has named three centers in the province of Kwang Tung that are still unoccupied: Heung Shan, between Canton and Macao; Tak Hing, on the West River, and the district of Tsang Shing to the east. "The advantage," he says, "of choosing any of these points is that the missionaries could live in Canton and be studying the language, while negotiations were going on for residence in the interior." Dr. Henry also strongly recommends, as the very best field for a new Mission in Southern China, the vast province of Yunnan. "Residence," he says, "could be secured in the town of Mengtsn, where there is a custom house and a French Consulate, or at the provincial capital and other places. It borders on the Laos or Shan country where the Presbyterian Board has had such successful work in the past few years."

We would like to have the Synod express its judgment as to which of these localities should be selected, or name some other point. The only thing we are inclined to insist on is that the men who go from this Church shall go into unoccupied territory and open new ground.

Before leaving this question it is needful

to remind the friends of this proposed Mission to China, that the new enterprise cannot be carried on without money. There are only \$4,408.65 in the Treasury for this new work, and when you deduct the salaries of two missionaries, with the amount needed for outfit and traveling expenses, there will not be a large balance. Let it be borne in mind that each congregation, whose representative votes to send a minister to China, becomes responsible for its full share of the money appropriated for that purpose.

FINANCES.—This naturally leads us to inquire into the present financial condition of the Missions. At the close of the fiscal year (March 30th) the Treasury was overdrawn to the extent of \$5,974.79. Happily, the Treasurer has control of temporarily invested funds on which he can draw to meet these over-drafts for the time and so is enabled to pay the laborers their wages. But these funds are a sacred trust and every dollar borrowed from them for that purpose has to be repaid. The income from all sources last year was \$17,168.31, as against \$19,254.65 the year before. The congregational collections, the only source of revenue that can be relied on to carry forward missionary work, only amounted to \$6,046.65, or nearly \$1,500 less than were given the previous year, and actually less than the amount contributed in 1881, fourteen years ago, when the demand on the Treasury for current expenses was only a little over \$11,000, or about half the necessary expenditure of last year. The work has grown to such dimensions that where there was one dollar given two decades ago there should be two dollars given to-day. Only for the gifts of a few generous persons and special offerings

for a definite term, it would be necessary, instead of increasing the working force, to recall some of the laborers. Having laid these facts and figures before the Church, we ask the usual appropriation of \$15,000 for the Missions now in operation, and \$3,000 for the Mission to China in case ministers are sent to that country.

SELF-SUPPORT.—At a conference of Mission secretaries held in New York City last winter, there was an earnest discussion of the question of self-support in Mission churches. It is the opinion of men who have large experience in this matter, that sufficient prominence is not given in missionary teaching to this question. A circular has been prepared and will be sent to the several fields represented at the conference, our own among the number, in which the native converts are urged to aim at the support of a native ministry, for their own spiritual strength and growth in grace, and also for the sake of their own countrymen who are yet in ignorance of Christ and His great salvation. This is a lesson that certainly needs to be impressed on the converts in our own fields.

MISSION PRESBYTERY.—Lastly, it is the opinion of the Board that the time has come when what is known as the Syrian Commission should be abolished and the ministers and elders in Syria, Asia Minor and Cyprus organized into a Presbytery. The old Commission exists only in name, and cases are constantly arising on the fields that call for judicial deliberation and action. We recommend the appointment of a special committee to consider this question and report at this meeting. The main point to be determined is the respective powers of that court and the mission-

ary organizations. Everything must be so carefully adjusted and so clearly defined as to prevent friction or misunderstanding.

Our report is before you. In view of all the failures and successes, the trials and triumphs of the past year, we desire to record our faith in the inspiring words of God Himself: "His name shall endure forever; His name shall be continued as long as the sun; and men shall be blessed in Him; all nations shall call Him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be His glorious name forever; and let the whole earth be filled with His glory." Respectfully submitted,

In the name of the Board,

R. M. SOMMERVILLE,

Cor. Secretary.

REPORT OF THE SYRIAN MISSION. 1894-1895.

MISSIONARIES AND THEIR STATIONS.

LATAKIA: Miss Mattie R. Wylie (1875),
Miss Maggie B. Edgar (1886),
James M. Balph, M.D. (1887),
Miss Willia S. Dodds (1887),
Rev. James S. Stewart and wife
(1888),
Miss L. M. McNaughton (1893).
SUADIA: Miss Meta Cunningham, Mission-
ary of the Ref. Pres. Church of
Ireland and Scotland (1882),
Rev. J. Boggs Dodds and wife
(1892),
Wm. M. Moore, M.D., and wife
(1893).

To the Board of Foreign Missions.

DEAR FATHERS AND BRETHREN: In this our annual report we can scarcely hope to present much of interest that has not already been set before the Church in

the published letters of the missionaries. Moreover, much of what has been done here is routine work, much like that done in schools and churches at home; and in recording this we cannot point to better methods nor more marvelous results than those with which you are familiar. Also, the fact that what gives promise of success and calls for the expenditure of strength and time and means, often proves, so far as human eye can see, a total failure, makes us cautious about reporting what has not been tried and found worthy of permanent record.

Nevertheless, we trust that a careful and impartial review of labor done and blessings enjoyed, and success granted, may be to the Board and to the Church not only a cause of encouragement but also of great thanksgiving unto God.

Dear brethren, we have not dispelled the Syrian darkness, but we have tried to keep our little light held aloft and shining. We have not seen the hosts of darkness fly, in any literal sense, but we have not forgotten that they that be with us are more than they that be with them. We have not seen multitudes fall at the foot of the cross, but we have tried to tell all to whom we have had access of the fountain opened for sin and uncleanness. The year just past has been mainly an uneventful one. There is no record either of marvelous success or of disastrous failure, but of constant plodding in the good old ways, constant praying for more liberty to preach the Gospel, constant praying and hoping for the outpouring of the Holy Spirit. We have labored, and are content to leave results in the hand of Him who has said "forasmuch as ye know that your labor is not in vain in the Lord."

LATAKIA CENTER.

With regard to making known the Gospel, we can say that we have tried to obey the divine injunction, "Preach the Word: be instant in season and out of season." One licentiate has been regularly employed among the out-stations, preaching on the Sabbath and frequently on weekday evenings. Rev. Stewart has also made, up to April 30th, nineteen visits to out-stations, occupying in all sixty-seven days, eighteen of them being Sabbaths. He has dispensed the Sacrament of the Lord's Supper five times, viz., once at Latakia, Mein and Bahamra, and twice at Gunaimia. At three of these Dr. Balph also was present. Five persons have been received into the membership of the Church on profession, but three of whom are included in the present year's statistics, which are, as usual, carried up only to March 1st. Ten children have been baptized, and one adult. Family visitation has been attended to wherever practicable. We have lost one Church member by death, and also two baptized children.

LATAKIA.—Owing to distance and the difficulty of fording streams in wet weather, the Latakia congregation is the only one that has enjoyed regular preaching. The pulpit has been occupied twenty Sabbaths by the missionary in charge, and the rest by the licentiates, who are employed regularly in teaching. The usual exercises of the Lord's Day are the Sabbath-school at 9 A. M., explanation of the Psalm and sermon at 10.30, general prayer-meeting at 3.30 P. M., prayer-meeting for girls in the girls' school and for boys in the boys' school in the evening. The attendance at

public worship numbers from 150 to 200, including the pupils of the boarding schools. During two of the summer months, when the schools are not in session, the attendance is from 40 to 60. The attendance each Thursday evening is about the same as that of the Sabbath. A prayer-meeting for women is held every other Wednesday afternoon at the houses of the various members, and often numbers twelve to fifteen persons. The Sabbath-school, of which Miss Wylie is superintendent, has had enrolled 230, including the boarding pupils, and fourteen teachers. The International lessons are used, and the superintendent has conducted a teachers' class each Wednesday evening.

The boys' school, Rev. Stewart in charge, has had as usual 37 boarders and an enrollment of 89 day scholars.

Two boys graduated last July, and received diplomas, one of them being a member of the Church. Many of the boarding pupils are from places where we are not allowed to have schools. Nine boarding pupils pay this year in part. The reading room in the boys' school building has been of great use, affording a comfortable and tidy room where our boys and young men can drop in at any time and find profitable reading matter and pleasant companionship. It has also given us opportunity to talk with many whom we otherwise should not have seen. The boys' prayer-meeting on Sabbath evenings is attended by all the larger boys of the school and several young men members of the Church. The spare moments of the Sabbath are spent by the boarding scholars in reviewing and reciting the Psalms and Catechism questions learned during the week previous. The opening

exercises of each day, consisting of singing Psalms, a Scripture lesson, and prayer, have for the most part been conducted by the missionary in charge, who has also attended, as far as possible, the Sabbath exercises. Industrial work has not yet been inaugurated, but several pupils are learning trades outside of the school.

Associated with Miss Wylie in the care of the girls' school, there have been Miss McNaughton and Miss Dodds, the latter acting as Miss Edgar's substitute. Not only the oversight of the school work proper, but also of the general housework connected with the boarding school, has been shared by the three ladies. There have been five native assistant teachers and one cook. The number of boarders is 54; day pupils, 80. Miss Dodds has had charge of the primary pupils and the sale of books, has taught two classes in the Catechism, keeps order during the sewing hour, conducts worship on Wednesday evenings, and helps in the Sabbath evening exercises. She has tried to teach the girls that whatever they do, whether they commit to memory a Bible verse, or sing a Psalm, or make a bed, or scrub the bathroom, it should be done to the glory of God.

There has been a marked improvement in recitations, work, and conduct on the playground since the beginning of the year, and less disposition on the part of the parents to infringe on the school rules than ever before. Miss McNaughton rings the rising bell, teaches the English classes and orders the cutting and sewing. Each day one of the older girls in turn spends an hour and a half with her in the cutting room. The whole number of articles, including clothing, and various household

things, cut and made during the year is 410.

Miss Wylie has had the care of the sick, mending, knitting and fancy work, arrangement and review of classes. She opens the school each morning and, for the most part, conducts evening worship, as well as the exercises of the Sabbath evening.

The same attention has been given to religious studies as in former years. The work in the school is so arranged that one of the ladies is free to receive visitors. This is important, since it gives them opportunities to speak a word in His name to persons otherwise inaccessible; and in the home, with its books and pictures, there are better facilities for guiding the conversation into useful channels than in the average native house. Since New Year's day at least 250 ladies have called, and many of their calls have been returned. There is often found a spirit of inquiry that is very encouraging, as well as a marked improvement in refinement and intelligence. Miss Wylie has made an average of three visits each week to the sick, or those in mourning or in trouble. There have always been several persons present who were willing to listen to her. She has gone occasionally to read the Bible, and in this also has been kindly received, as also the native Bible reader, who makes four or five visits each week among the non-Protestants.

GUNAIMIA.—Mention was made in last year's report of the evil effects of erroneous teaching in Gunaimia, and of the refusal of several members of the Church to commune on the basis of the terms of communion to which they had formerly given their consent. We are glad to be

able to report that at the communion held there March 17, 1895, but one refused to join us, although two were absent and their present attitude is not known. This Society is in a much more prosperous condition than it has been for two years past, and is now, as it was always formerly, our most promising preaching station. Many of the Armenians who were formerly bitterly opposed to hearing the Gospel are now eager to hear it, and meet night after night at the house of one of their number, where our licentiate has his lodgings.

Three boys and two girls from this village are in the boarding schools of Latakia.

INKZIK.—The condition of the work in the village of Inkzik is in many respects discouraging. Six members of the Church have withdrawn, and the conduct of at least two of these is utterly opposed to godliness. The school remains closed, but the teacher reports that he is able to converse or read with from six to ten persons daily, and on the Sabbath he holds a meeting in his own house. Many of the people are willing to receive him into their houses, while formerly they were not. Surely the heaven is at work there, although we may have been too hasty in receiving men into the fellowship of the Church, *i. e.*, men who were not thoroughly learned. At the usual time for holding the communion there the Greek bishop was expected to make a visit to the place, and it was thought expedient to postpone our services. A fitting season has not yet occurred. Five boys from this and a neighboring village are in the Latakia school.

BAHAMRA AND THE MERJ.—These two are the only places in the mountain district where our people are meeting for Sabbath worship. A little society of about a dozen

members meets alternately at the house of Yakob at Bahamra and Daoud at the Merj, and, on December 9, they sat down at the table of the Lord at the Mission house at Bahamra. The two teachers just mentioned are still employed as Bible readers, but at reduced wages, owing to the impossibility of giving full time to such work.

THE MARKAB.—In this district the schools of Metn, Soda and Tartous have continued as before, and a new school has been opened at Bizzak, about two hours north of Metn. The religion of the people is Greek orthodox. They have for a long time been asking for a school, and God in His providence has raised them up a teacher in the person of the young man Ibrahim Elias, of whom mention was made in the *HERALD OF MISSION NEWS* for January, 1895. He, being a native of the district, is able to teach without being molested. They furnish us a suitable school room free of charge and pay for the books used. The school was opened January 7th, and has now an enrollment of 42. Twice we have preached there and found many willing to hear. In all these villages, except Soda, the school meets on the Sabbath for the study of a portion of Scripture.

The Latakia Bible reader and shopman reports that he has sold or furnished to our schools 2 Bibles vowelled, 25 unvowelled, 22 New Testaments vowelled, 21 unvowelled, 44 copies of the Gospel by Matthew, 4 of the Gospels and the Acts, and 10 of the Psalms.

We desire to acknowledge the receipt of three (£3) pounds' worth of religious books for free distribution from the Religious Tract Society; also of twenty (£20) pounds sterling from the Bible Lands Missions' Aid Society.

Licentiate Isa Haurani, of whose banishment from Latakia you have been informed (see *HERALD* for February, 1895), is yet in Beirut, but there is no prospect of his return to this place, where his family still remain.

JAS. S. STEWART.

MEDICAL REPORT.

The medical work of the past year has been conducted along the same lines as formerly. Clinics have been held regularly twice a week, except when absent in other parts of the field. These have had an average attendance of about forty persons. The number of clinics held was ninety. Each of these was preceded by religious exercises of about half an hour in length, conducted either by myself or one of our teachers. By this means the Gospel message has been presented to many who never have any other opportunity of hearing it. The number of visits made in the town was 650, not including visits to villages in different parts of the field. A number of patients have been taken in and cared for and treated, for periods varying from one to three weeks each; but lack of any provision to defray such expenses, except as we have been able to do so personally, has compelled us to refuse many very needy cases which could not be treated at their homes. In all our work it has been our endeavor to make it the means by which we should be enabled to teach those who came under our care something of the need of a lost world—of Him “Who healeth all our diseases, and forgiveth all our iniquities,” leaving results with Him, and trusting in the promise, “My word shall not return unto Me void.”

The number of prescriptions filled has been 4,500.

J. M. BALPH.

SUADIA CENTER.

We desire to record our gratitude to God for a year of peace and advance. While others have experienced the hand of oppression, we have been spared such antagonism. We had a mild form of opposition in the Government school in our midst, which was opened for the Fellaheen, but, after a few weeks of puerile effort, the school, which at first had 120 pupils, closed. Four Greek schools detained some of our pupils a few weeks in the early winter, but they, too, closed, and the pupils who were really desirous of learning came back to us, and a very goodly number have attended. As before, two teachers have been employed in the boys' school. The girls' school has been quite successful under the efficient management of Miss Cunningham. The wisdom of the Board in providing more room for the girls' school has been thoroughly shown by the increased number of applications for school privileges. Public preaching of the word has been maintained each Sabbath, either by the licentiate who works here or by the resident minister. Rev. Stewart cheered us by occasional visits and sermons during the summer. Attendance at the services has largely increased.

The Sabbath-school, of which Miss Cunningham is superintendent, has increased in numbers and interest, requiring additional teachers, which were provided. Rev. Dodds and family, of Mersine, paid us a visit in the fall. He assisted at our communion, at which time we had an accession of two.

Our chief encouragement this year is in a visible increase of spiritual activity among the brethren. Besides the two prayer

meetings held each week in the chapel, there is a weekly meeting in the homes of the brethren, that has been a source of development, resulting in increased effort on their part to lead others to Christ, in gathering neighbors together to hear the Word of God, and in inducing attendance on the public services. The enemy retreats also. We, who have recently come, do not see the cross and images, and the burning tapers over the heads of the sick as the earlier missionaries saw. Open pocket-books are fair proof of consecrated hearts. Recently, at one of our fellowship meetings, quite a sum was subscribed to purchase Bibles and Psalm books to hand to such occasional hearers as are able to read Arabic. There are timid inquirers who listen to the Gospel nightly in some brother's house, and some even are learning to read. The heaven is working. Our Bible reader does good work among all classes of the people; besides teaching us Arabic, he has held 412 readings, thereby reaching 1,839 persons; this is in addition to his Sabbath work.

In material things the Lord has helped us greatly.

By the contributions of many friends the missionaries' homes have been made quite comfortable. In our building work we were not disturbed at all by Government interference. We look on this as a special favor from God.

J. BOGGS DODDS.

MEDICAL REPORT.

For the six months ending Feb. 28, 1895, we are able to report as follows:

Number of patients seen, over four hundred and twenty. Number of visits made, eighty-three. Amount of cash re-

ceived during this time, 2,385.17½ piastres: received during the previous six months, before securing diploma, 1,233.39½ piastres. The time from July 9th to August 23d was spent in procuring from the authorities in Constantinople the usual diploma, authorizing us to practice medicine in Turkey. Several clinics have been held with varying success, owing to the fact that the people here are unaccustomed to such a method, and that many speak other languages than Arabic, and that the lack of time-pieces makes it impossible to gather the people at the office at an appointed time. Miss Cunningham has rendered efficient aid in the work of this department. Owing to ill health of myself and family the amount of attention given to work the past month has been limited, but we hope for better things in the days to come.

W. M. MOORE.

STATISTICS.

1. NUMBER OF COMMUNIOANTS.....	198
Foreign.....	11
Native.....	187
Latakia.....	73
Gunaimia.....	47
Eldainey.....	27
Jendairia.....	12
Inkzik.....	5
Metn.....	6
Suadia.....	17
	<hr/>
	187
2. BAPTISMS, NATIVE CHILDREN.....	10
3. DEATHS, BAPTIZED NATIVE CHILDREN....	3
4. NET DECREASE OF COMMUNIOANTS.....	11
By Death.....	2
5. NUMBER OF EMPLOYEES.....	32
Licentiates.....	4
Bible Readers.....	4
Shopman.....	1
Teachers, Male.....	10

Teachers, Female	5
General Agent.....	1
School Servants.....	7
6. NUMBER OF SCHOOLS.....	8
Girls', Boarding and Day....	2
Boys', " " " "	2
" " " "	4
7. NUMBER OF PUPILS.	417
Boys	291
Girls.....	126
8. NUMBER OF SABBATH-SCHOOLS.....	5
Pupils.....	426
Teachers.....	20
9. CONTRIBUTIONS.	
Latakia Center :	
Congregational Collections.....	775 25
Sabbath-school "	550 00
C. E. Society.....	805 00
Native Member, Cash.....	273 00
Additional by Missionaries so far as	
Reported by Them.....	7,092 05
Medical Fees.....	6,940 00
Price of Medicine.....	2,137 00
SUADIA CENTER :	
Congregational Collections.....	514 31
Sabbath-school "	154 20
Special for Books.....	128 25
Additional by Missionaries so far	
as Reported by Them.....	10,007 20
Medical Receipts	3,619 17

N. B.—To reduce piasters to United States money simply divide by 28, the number of piasters in one dollar.

REPORT OF TARSUS MISSION.

1894-1895.

DEAR BRETHREN :

The great amount of extra work necessitated by the Government interference with both Mission affairs and with private interests, falling on shoulders so unfitted for their weight, makes it impossible to prepare

anything but the briefest report. We have tried to keep the Church at home duly posted in the progress of events, through the papers and periodicals. It is a significant fact that we ourselves have not seen those papers which contain our articles on these points, they having been seized in the Turkish post.

There is little to report but a series of battles. It has now become a fight for the existence of the Mission. The Gospel has been preached without interruption, and quite a number have been present to listen to it. Much of the time the services were conducted in both Arabic and English and translated into Turkish. The Lord's Supper was dispensed on the 13th of January, and thirty-six sat down at the table. Of these five communed for the first time. They were all baptized. Two were Fellahs, one from the Greek Church, and one the child of a Protestant father, who had neglected to have his son baptized in infancy, and the fifth the son of a missionary. Mr. Dodds made a visit to Antioch in November, during the absence of Dr. Martin, and a short visit to Cyprus in the last of December. He is now there with his family and expects to make a stay of some months, and go about among the people with M. Daoud. As you know, all the schools have been closed except those in the American domicile in Mersine. The girls' school, under the direction of Miss Sterrett and Miss Jennie Dodds, has had a prosperous year.

Hanna Boulad, in Adana, and Nicola Debbak, in Tarsus, have gone among the people from house to house, talking with them about the things pertaining to the kingdom. The latter, fearing a second imprisonment, was transferred to Mersine

in the beginning of the year. In addition to the trials from without, we mourn a spirit of coldness and indifference and worldliness in our midst, and we entreat you to join your prayers to ours, for the copious outpouring of the Holy Spirit upon this field.

Amidst all the discouragements which have beset us, we have many causes for thanksgiving.

1. The good health and spared lives of all our number, both missionaries and church members. One of the young men of the congregation had the misfortune to lose a thumb by a steam saw, but he is almost able for work again.

2. That notwithstanding all oppositions of Satan, four from without have been added to the Church, and two, who had for a while forsaken the ordinances, have been restored to their privileges.

3. That in every case where violence was threatened Providence visibly interposed and shut the mouths of the lions.

4. That God so inclined the hearts of the warlike and independent Circassians towards us, that despite the threats of the Government, their own co-religionists, they were ready to help us in all the arduous manual labor which has been necessary this winter to secure our personal rights.

Our hope and prayer is that the present disturbances may result in the opening of wide doors for the Gospel, especially among those who are prevented by the temporal power of Islam from having access to the truth.

Finally, we wish as a Mission and as individuals to testify to the faithfulness of our Covenant God, who has in every emergency visibly taken us under His protecting care, and also to the comforting

power of His Holy Word in times of distress and trial. And we know and are sure that He has heard and answered the many prayers offered up for us by our brethren in our native land.

Let not the Church be cast down by the seemingly adverse circumstances in which we find ourselves, "In due season ye shall reap, if ye faint not." "We are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."

Your loving brother,

DAVID METHENY.

STATISTICS.

COMMUNIOANTS.

Missionaries and Families.....	8
Natives and Others.....	†36

Total..... 44

BAPTIZED CHILDREN..... 32

BAPTISMS, Adults..... 4

Children..... 7

Total..... 11

INCREASE OF COMMUNIOANTS (Missionary).... 1

Native, by Profession..... 4

Native, by Certificate..... 2

American, by Profession..... 1

Total..... 8

DECREASE IN COMMUNIOANTS (Missionary)... *1

Native, by Defection..... 6

Removal..... 2

Total..... 9

SCHOOLS, Boarding and Day combined..... 22

PUPILS, Boys, Boarders..... 30

Day Pupils..... 10

Total..... 40

Girls, Boarders..... 36

Day Pupils..... 6

Total..... 42

Total Number of Pupils..... 82

EMPLOYEES, Teachers.....	B4
Evangelists.....	2
Helpers.....	5

Total..... 11

CONTRIBUTIONS,	Pias. Paras.
	2,747.02
About	\$97.00

* Miss Willia Dodds to Latakia.

" Also to Latakia District.

P Two schools for girls were carried on in Mersine during part of the year, but were, for prudential reasons, discontinued.

B There were five teachers until Hanna El Haleby went to America in the beginning of the year.

† Others, includes English and Austrian members.

ASIA MINOR.—Some days after the transference of the Report of Foreign Mission Board to Synod, the following letter came to hand. Our readers will be glad to learn that the United States Government has at last taken effective action for the relief of our brethren in Asia Minor:

MERSINE, April 27, 1895.

Rev. R. M. Sommerville:

DEAR BROTHER: A week ago to-day we received the glad intelligence that the "San Francisco" was on her way here from Smyrna. Our pleasure was somewhat dampened by the fear that Consul Gibson, of Beirut, was not to be here at the same time, as he had the points in our case at his fingers' ends. The "San Francisco" came in on Monday, and when the Doctor met some of the officers on the wharf they told him that Mr. Gibson was coming by the "Marblehead" the next day. The next day we had the pleasure of seeing the two vessels lying in the harbor. After consulting together, it was thought best, if possible, to have official business attended to

here. The Wali came from Adana, and all complaints were brought forward. The United States did credit to herself through her representatives. We hope that things are now on a satisfactory basis. The Lord has evidently answered the prayers of His people. A church which has been closed for more than half a year—native Protestant—was opened, and Mr. Christie's teacher, who has been in prison all winter, released last Saturday. We *know* that an order came for his release long ago, but it was only when the coming of the man-of-war was *certain* that it was carried out. Three times within the last two weeks, when the ladies went out, they have been followed by soldiers. In the first instance they were accompanied by three teachers from the Adana school—one American, one Swiss and one Greek. Their escort, an Austrian, had left them to bring back one of the horses which had got loose, when two soldiers came and told them they were not allowed there, and asked if there was no man there, etc. The next week, when our ladies and children, with this same Austrian and an Englishman from Beirut, went out for a picnic, they discovered after awhile a soldier seated on a rock watching them. Last Saturday, when the ladies, attended by the same English gentleman from Beirut, were out riding in the evening, they were met by two soldiers and rudely ordered back to town, and they even used force to make Mr. Dray turn back. Mr. Dray was in no condition to contend the point, with three ladies on his hands; but it was a very good time for it to happen, for the complaint of the ladies had just been lodged with the local agent here when Mr. Gibson came. Mr. Dray made his complaint to the British Vice-

Consul, but he is not at home just now. Among other things, a reprimand to the soldiers was ordered, and they were forbidden to molest riders again.

On our vexed question of boundary, at last officers were sent to measure it, and it was found that not only had we taken naught but our own, but the sea has so encroached that we have not even as *much* as our deed calls for. The Wali, when asked why the permit to build was not given, had the audacity to say that we had not asked for it. Mr. Gibson soon showed the falsity of that statement. In short, everything that they brought against us failed of proof.

The "Marblehead" left Wednesday and the "San Francisco" Thursday night. Mr. Gibson also went to Beirut that night by the French steamer. People in town say that the coming of the ship has been a great boon to all Christians. Within the last two weeks there have been a great many Christians murdered in this immediate vicinity. Some have been shockingly mutilated. Two of them are Turkish Protestants from Cesarea, and have been attending our preaching all winter. A very good impression has been produced by this visit, as it shows that affairs here are under surveillance. Surely it cannot be long till the final dismemberment of this empire. If the powers do not speedily make some settlement in Armenia, the atrocities perpetrated there are likely to be imitated in all the provinces.

Among the encouragements connected with the visit of the "San Francisco," not the least is the fact that such a goodly number of our naval officers are noble Christian men. I have been much impressed with the thought that we all fail

in the duty of prayer for our army and navy. We are waiting anxiously the action of the European powers.

Sincerely your friend,

MARY E. METHENY.

"We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body."
—*Paul*.

EXTRACTS FROM REPORTS OF HOME MISSIONS.

SOUTHERN MISSION.—The condition of this Mission is most satisfactory. Its affairs are managed with much efficiency and great economy. Mr. McIsaac has shown himself admirably fitted for the position of Superintendent.

The membership of the congregation is 73. The morning school has an average attendance of 115, and the afternoon of 120. The congregation raised for church purposes during the year \$429.14. The Sabbath services are regularly held and reasonably well attended.

The enrollment of pupils in the school is 306, with an average attendance of 226. The course of study is the same as before. Religious instruction is not neglected. An hour each day is spent in the study of the Bible and Catechisms. One young man and one young woman graduated this year.

An industrial school has been started. Mr. McIsaac, with the assistance of some of the pupils, has fitted up a workshop with benches and tools. An hour is spent by him each day with the boys. The re-

sult has thus far been quite encouraging. A sewing machine has been purchased for the girls, and Miss McCartney spends an hour daily teaching them how to sew. She is much encouraged with the progress made.

During the year a neat and comfortable dwelling was erected on the Mission premises at a cost of \$758.62. The greater part of this sum was raised by Mr. McIsaac during his summer vacation. He occupies the new house, the teachers from a distance boarding with him. This building adds greatly to the comfort of the Superintendent and teachers, and saves them from much annoyance, besides being a source of income, bringing in an annual rent of \$100.

Pleasant Grove has an enrollment of 75 pupils, and an average attendance in the Sabbath-school of 29. Valley Creek reports 34 names on the roll, and an average of 39 children. Repairs were made on the building in the latter place and paid for by the friends there.

INDIAN MISSION.—The work in this Mission has been continued along the lines pursued so successfully in the past. The school opened on the first Monday of September, and closed on the last Friday of June. Forty-four children, three white, were enrolled. The progress has been good. The great aim is to bring all who attend under the influence of Divine truth. At the Mission on the Sabbath are a Sabbath-school, a study of the lesson for the older people, the regular service of preaching, and in the evening the explanation of a chapter in the Confession of Faith or Testimony. On Monday all the children that can follow the sermon are required to

give in writing what they can remember of it. At the regular prayer-meeting some of the more advanced pupils lead in prayer, read portions of Scripture, and occasionally offer some thoughts on the subject. A number have a good idea of the plan of salvation. The propriety of uniting with the Church was presented to those who have sufficient intelligence. They hesitated about doing so, owing to the fact that a large proportion of those who have been baptized in recent years died. This was interpreted as a judgment following the putting on of water. It seemed doubtful if any of them would break with the past and make a public profession of their faith. There was reason to fear that even if some of the children would manifest a desire to unite with the Church, an influence would be exerted by their friends that would prevent their so doing. Happily, these fears were disappointed, and at the Communion held by appointment of Kansas Presbytery, on May 26th, there was an accession of nineteen, eighteen of whom were the direct result of God's blessing on our efforts to reach with the Gospel the Indian. A number of others would have united with the Church had it not been for the reason already mentioned. The Communion services made a deep impression on the minds of all present, and many expressed themselves as being much more favorable to our work.

CHINESE MISSION.—The enrollment of pupils during the year was about 60, and the average attendance 16. This small average is accounted for by the fact that the Chinese are constantly changing their place of residence. The number of Chinese Christians belonging to our Mission and

living in Oakland and vicinity is 16, with 11 whites. Rev. N. R. Johnston, who is now residing in Oakland, has, during the past four months, preached one sermon each Sabbath.

J. W. SPROULL,

President.

MISSION OF THE COVENANT TO ISRAEL.—Synod at its meeting last year having inaugurated Mission work among the Jews, assigned the Mission in Philadelphia to the Second Congregation in that city, inasmuch as their attention had been taken up to some extent in this line of work. The Session promptly took steps to meet the responsibility. Our beloved missionary of Asia Minor, Dr. D. Metheny, having procured a house well located for this work, granted the building to the Sessions free of rent. On the 17th day of July the Mission was opened with an interesting meeting, and the work began with earnest addresses, singing Psalms and offering prayer, pleading that the Lord would sustain the missionaries, bless their labors and give success to this enterprise of grace.

Our missionaries, Moses Greenburg and his wife, reside in the building. They have devoted themselves with unceasing energy to the work. They have borne the burdens and met the difficulties with commendable courage and with prayer. An Elder attends the public service each Sabbath, whose presence gives encouragement and has its effect in preserving order. The Sabbath school and night school receive helpers from the young people of the three churches. The work has been carried forward with regularity and growing interest. Yet we know the fallow ground is only being broken up and the

seed disappearing under the soil, which we hope will grow up into a future harvest of souls for Christ.

Saturday (the Hebrew Sabbath) at 4 o'clock, an address is given to an audience varying from ten to twenty-five. The company listens with attention to the Word as it is plainly expounded to them. Sabbath, at 4 o'clock, a lecture on the Messianic parts of the Old Testament, or in the Gospels, is given to an audience of the same size. In these meetings the people in general are orderly, yet not without some disturbing elements.

The Sabbath-school is under the superintendence of Mr. Hamilton T. Walker, and has done good work steadily through the year. It meets at 3 p. m., having an attendance ranging as high as forty. These are all children, learning verses of the Bible, the Lord's Prayer, Psalms, and the Ten Commandments.

The night school is conducted three nights in the week. The pupils are nearly all young men, desiring to learn the English language. They come in numbers above our ability to furnish teachers.

Mrs. Greenburg has had from the beginning an interested class of girls in sewing and fancy work. The class meets at 6:30, three nights in the week, and continues about one and a half hours. The number attending is at times more than twenty.

Three physicians have been giving their services to the Dispensary Department, Drs. A. Caldwell, S. Baders and S. A. S. Metheny. They are present four times each week and have met 182 calls for their service at the building, besides visiting some at their homes. We regret the loss of Dr. S. A. S. Metheny, yet in resignation

bow to the authority that assigns him a more important place.

The reading-room is supplied with six or eight weeklies and monthlies in the Jewish language, embodying rich food in Gospel truth. Each day a number of persons are present enjoying the literary repast, which to them is evidently pleasant. We hope many a round kernel of truth will find a hiding-place, during the hour of silent perusal, to spring up some other day.

One missionary makes visiting the people at their homes and places of business an important part of his work. On an average he meets fifteen families each day, distributing tracts, Bibles and Testaments. More than three hundred Testaments and some Bibles have been placed in the hands of those who seem to be willing to learn.

The results of the first year cannot be determined; we shrink from attempting to indicate them. Should we mention two persons baptized into the glorious Trinity on profession of their faith in Jesus, a number of inquirers, classes of children receiving regular instruction, showing increased intelligence in the Bible, both sense of order and more cleanliness of person, and the growing influence of the missionaries and teachers, all this would be but a small part of the work which has been done, or of the results expected. The tree has been planted for these hungry, neglected, perishing people; it is spreading its roots and sinking them deep; we hope many will find shelter under it and fruit on it for their salvation. Our trust is in the Lord. We plead for the prayers of the Church for Israel, entreat the Lord to accept of our feeble services of

the past year, and by His Spirit increase our diligence, and multiply the fruits of the Mission in the coming year.

By order of Session,

J. C. McFEETERS.

CINCINNATI JEWISH MISSION.—The Mission to the Jews in Cincinnati, Ohio, has been prosecuted during the year to the best of our ability. Mr. Meyer, conscious of his lack of theological training, felt constrained to go to the Theological Seminary. This left us, during his absence, at great disadvantage. Since his return, greatly benefited by his training, he is doing better work than before. We are not expecting great results immediately. The work, like every missionary undertaking, has its difficulties; some of these are common to work among the Jews, while some are peculiar to Cincinnati. Our congregation being small and weak, and situated in the midst of a field calling for laborers to gather the harvest of perishing souls, needs the help of the whole Church. Cincinnati, the seat of the Hebrew Union College, is headquarters for Reformed Judaism in America. This class of Jews is largely made up of wealthy and aggressive people that resist Christian work among their brethren and have a strong tendency towards Unitarianism and infidelity. Their organ, *The Israelite*, often assails the work and the workers. Two Hebrew schools for children have been started during the year close to our church. One of these aims to reach the orthodox, the other the Reformed class of Jews. Those who come to our Mission are followed up, and, if possible, drawn away from us. We are only learning how to do, in the wisest way, the work that God has laid upon us.

Two things seem clear to us. First, we feel that the mutual prejudice between Jew and Gentile must be removed. Our efforts are turned largely in this direction. Second, we feel that we must reach the children. For this reason we have undertaken Kindergarten work, and aim to bring children into the Sabbath-school. We are also using the sewing-school for girls as a means to our end.

Our Sabbath evening missionary service has been kept up during the year. Both Jew and Gentile attend, and at the close of each service the people of our congregation welcome in a friendly way all strangers. The Jews seem to enjoy the meetings. House-to-house visitations and distribution of New Testaments are important parts of the work to be done. In order to reach mothers and children, we felt the necessity of a lady missionary. We have

at last secured one in Mary Patterson, of Old Bethel congregation, who comes to us highly recommended. She will certainly prove an efficient arm in the Master's service.

We have been greatly encouraged by the liberality and prayers of brethren all over the Church. We have received from the Central Board \$500, and from private donations \$413.54, making the total receipts \$913.54. The expenditures have been \$622.81. The liberality of the past year encourages us to enlarge the work in the future, if Synod shall favor this Mission. Through our schools we reach about twenty children; through public meetings we reach about the same number of adults; through visitations our workers reach many scores of the descendants of God's ancient people.

J. C. SMITH,

Moderator of Session.

MONOGRAPHS.

SELF-SUPPORT IN MISSION CHURCHES.

A LETTER FROM THE CONFERENCE OF REPRESENTATIVES OF FOREIGN MISSION BOARDS AND SOCIETIES IN THE UNITED STATES AND CANADA, HELD IN THE CHURCH MISSIONS HOUSE, NEW YORK, FEBRUARY 14, 1895.

"To them that have obtained a like precious faith with us in the righteousness of our God and Saviour Jesus Christ." Especially to those churches which have been established through the instrumentality of the American Missions.

BRETHREN IN THE LORD: For three suc-

cessive years we have met in the city of New York to confer together about the best methods to pursue in our Mission work, that the truth as it is in Jesus may speedily and effectively be made known to all mankind. At our meeting in January, 1894, a committee was appointed to ascertain, as far as practicable, what were the amounts contributed by the members and adherents in the churches dependent upon or co-operating with our various Missions, as compared with the amounts sent by the Christian people in America to aid in maintaining regular church services and pastoral oversight in the same districts.

The results of the inquiries made by this committee were partly set forth in its report to the Conference held in New York, February 14, 1895. After a full discussion of this subject it seemed good to us, as in so large a sense representing the whole Christian Church in America, to send you a joint letter.

But before going further we desire to express our thankfulness to God and our joy that so many souls have been born into the kingdom of His dear Son through the preaching of the Gospel by the missionaries sent forth by our churches, and that so many from among yourselves have received grace to suffer persecution for His Name's sake, and to testify to your own people of the wonderful love of God for men. We would assure you of our earnest prayers on your behalf, and of our deepest sympathy with you in your trials and struggles to live a godly life. In nothing, however, have we so clear an evidence of your love to Christ as in your readiness to deny yourself even the necessities of life that you may be fully instructed out of His Word.

We seek for you the *best* things we have ourselves. Next to the Gospel of salvation through our crucified and glorified Saviour we esteem the institution of His Church as His chosen instrument for the preservation, defense and dissemination of the Gospel. It is the distinct aim of all our Societies to plant a *native church*, drawing its material support entirely from the native community, which will be ministered to by a native pastorate, and be self-supporting, self-governing and self-propagating. This we desire:

First: For your own sake. We believe your own spiritual strength and growth in grace will depend largely upon your effort

and liberality in supporting your own churches, each member bearing his part according to his ability, and on your having pastors, evangelists and teachers of your own, sharing your burdens, sympathizing with your trials, and responsible under God to you alone, and not to the people of a foreign country. Our great desire is to see in every land, not an American church or a foreign church of any sort, but a church native to the soil, growing from its own root, and deriving its support from the people among whom and for whom it exists. Our various Missions have, in some cases for a number of years, devoted time and money to this end, and now find themselves burdened, beyond what might reasonably be expected, with the care of churches that should by this time be able to walk alone. We feel that we must more and more withdraw from responsibility for established work to a relation of simple co-operation in church extension and education. We fear that some of these churches have been injured in their growth and spiritual life by receiving too much aid from abroad. It can hardly be doubted that the maintenance of their former worship entailed far heavier burdens than any that would be made necessary by the full support of the Gospel and the Church.

Second: We desire it for the sake of your own countrymen, who are yet in ignorance of Christ and His salvation; their numbers and their needs are great. For the supply of those needs by the knowledge of the Gospel, they must depend on you more than on us. They are near you—all about you. You know them as we do not and cannot. You are bound up with them, as we are not, by many personal ties. They will hear you as they will not hear us.

But so long as you continue to depend on us, will they not continue to regard the religion of Christ as a foreign religion, and your pastors and preachers as the paid servants of the missionary? Do not multitudes so regard them now? We have reason to believe that this has often stood in the way of the progress of the Gospel. You and you only can remove this impression and so contribute to the spreading of the Gospel among your neighbors.

Third: We desire it for the world which still lies in darkness. There are hundreds of millions of men and women who have never yet heard of Christ and His salvation. Christian love demands that all disciples of our Lord unite in efforts to bring the Gospel speedily to these. The gifts of Christian lands ought not much longer to be bestowed on the regions already visited with the Gospel, but should be set at liberty to seek new and destitute fields, that the gracious light of God may be shed on the dark places of the earth. In this spread of the Gospel it is for you to bear a share with all other Christian people. This you can do in two ways: first, by more energetic and self-sacrificing efforts to provide for yourselves you can relieve the Mission funds that now come to your aid; second, you can give of your substance to these larger missionary operations, and so pass on to others the blessing that has freely come to you.

We do not speak without experience in this matter. This is the way in which our own churches have been built up and been enabled to take a part in evangelizing the world. Many of their members are poor in this world's goods, but rich in faith, and out of their poverty count it their privilege and joy to help on the work of the

Lord. The larger part of the money we receive and use comes from these. If, therefore, you have sometimes thought that some of our missionaries have said too much about self-support and your duty to give the Gospel to others, we assure you that in so doing they represent the matured convictions and the practice of those who sent them. Be assured, also, that in sending you this message, we do not intend to withdraw from you, in any degree, our sympathy and prayers, nor such measure of help as it may be necessary for you to receive and for us to render. We lay this burden of our hearts on yours—not to rid ourselves of it, but that you may share it with us. We beg you to think seriously of it, pray much over it, speak with one another about it in private and in your public assemblies, and resolve, in the fear and with the help of God, to do all that you can. We know well that it cannot be done without much labor and sacrifice, often painful to the flesh. But we believe you will be blessed of God in doing it, in your own souls, in your church life and growth, and in the part you may thus have in glorifying our common Redeemer and in saving this lost world.

And, now, commending you to God and to the Word of His grace, which is able to build you up and to give you an inheritance among them that are sanctified, we are, in behalf of the Conference,

Yours in Christ,

JUDSON SMITH, *Chairman.*

S. L. BALDWIN,

SAMUEL W. DUNCAN,

WILLIAM DULLES, JR.,

HENRY N. COBB,

W. HENRY GRANT,

Committee on Self-Support.

ON SABBATH-SCHOOLS.*

For many successive years Synod has urged upon the Church the value, importance and necessity of Sabbath-school work. She has also during these years dwelt at length upon various methods of conducting this work, and she now calls the attention of those under her care to one of the newer methods of Sabbath-school work, than which none, perhaps, have come more rapidly into prominence, viz., that known as the Home Class Department.

In every community there are persons who, from necessity or choice, are in no way connected with Sabbath-schools; and not infrequently a large proportion of such are found in the homes of church members. Any method of Sabbath-school work that will enlist the attention and meet the wants of these, and at the same time carry the Word of God into the homes of the irreligious and ungodly, will certainly be hailed with delight by all Sabbath-school workers, and such the Home Class Department of the Sabbath-school has proved to be wherever operated.

The plan of this Department is to enroll the names of all the different classes of non-Sabbath-school attenders in any community—especially in any congregation—who will promise to give at least one-half hour each week to the study of the International Sabbath-school Lessons; to arrange for the classification of the same, according to districts, under the supervision of teachers or visitors, or both; and to provide each with a Lesson Quarterly in which to study the lesson, and a Quarterly Report Envelope on which to record the weekly study of the lesson and in which

to place the weekly contribution. At the close of each quarter the visitors in charge of the various districts, or the teachers in charge of the various classes, if such there be, in these districts, collect these envelopes and at the same time distribute the Quarterlies and envelopes for the succeeding quarter.

In each case the classification must be suited to the conditions of the community. If the community is large and populous, there will necessarily be the more districts or at least classes in a district. In some districts there may be but one class, in others more than one. In some classes there may be but one person, thus constituting an individual class; in others, the members of a family, thus constituting a family class; and in others still the individuals in a neighborhood, thus constituting a neighborhood class. There may or may not be teachers for each of these classes, just as the visitors of the districts and the superintendent of the Department may deem best.

The privileges of the members of the Home Department classes are identical with those of the members in regular and constant attendance upon the Sabbath-school proper; and the teachers and visitors of these classes sustain exactly the same relation to the Sabbath-school that the teachers of the classes in the Sabbath-school proper do.

The advantages of this Department of Sabbath-school work are manifold:

1. It links by its system of association and visitation the members of the Home Class Department with those of the Sabbath-school itself in the blessed and glorious work of studying the Divine Word.

2. It enlists all the members and all the

* Read at the Synod of the Reformed Presbyterian Synod, Denver, Colo., June, 1895.

families of a congregation, if not indeed of a community, in the study of the International Sabbath-school Lessons.

3. It increases the membership of the Sabbath-school proper by creating an interest in the study of the International Lessons, an interest that will eventually bring the students into the Sabbath-school.

4. It secures the co-operation of many parents in preparing their children for the Sabbath-school proper.

5. It brings earnest, devoted Christian workers into personal contact with many who are now neglecting the Word of God and the salvation it offers through Jesus Christ.

6. It affords many aged saints, who by reason of infirmity or affliction are shut in from church and Sabbath-school, the unspeakable joy of Christian fellowship and associated study of God's Word.

7. It is a most effective means of carrying the Gospel message to the unchurched masses.

8. It adds greatly to the finances of the Sabbath-school, and if properly managed, especially to its missionary offerings.

We therefore recommend that this Department be introduced at once into all our Sabbath-schools.

We also recommend further :

1. That all lesson helps be discarded from the class, and that Bibles be used in their stead.

2. That the use of suitable charts and maps be encouraged in all Sabbath-school teaching.

3. That a Teachers' Association for the discussion of Sabbath-school work in general, and the interests of the school in particular, be formed in every Sabbath-school where not already existing.

4. That wherever at all practicable a teachers' meeting be held for the weekly study of the International Lessons.

5. That the officers and teachers of our Sabbath-schools in purchasing books for their scholars, purchase those which bear upon the history of our own Church, so far as at all practicable.

6. That the running expenses of the Sabbath-school be paid out of the congregational treasury, and that all moneys given in Sabbath-school be devoted to charitable and benevolent objects.

7. That Sabbath-school officers and teachers make a special study of the Supplemental Graded System this coming year with a view to introducing it into our Sabbath-schools.

J. S. MARTIN.

The special attention of Sabbath-school officers and teachers is called to this report in the hope that its recommendation will be acted upon at once in the schools of our Church.

"I WILL LIE IF I WANT TO!"

In a former communication I said that for our new brother from the Greek Church (whose name, by the way, is Gebrat), "the fiercer fires were kindling." I have also written about our prayer-meetings meeting from house to house. Early in this series of daily meetings for prayer you may be sure that the Suadia people were curious to know why we had instituted so new a thing in worship. They said, "Is the chapel not good enough?" "Why do you not ask all to come?" "Why do you go every day? Is this the way you must do all year, and in the winter, too?"

Little did these quibblers care for coming, for they knew very well that the chapel is open on the Sabbath and during the week for all who will come. The people had their eyes upon us. Soon after the beginning of the meetings Gebrat desired to have us go to pray in his house. We went. His wife and mother were courteous enough, but not at all cordial. After a very helpful meeting we dispersed. But the plague was left in the house. Neighbors, friends and priests passed it by. They were cast out of the social synagogue. To the unsanctified hearts of the wife and mother this was wholly unbearable. Who can tell what reproaches, what strife of tongues, what curses this poor man endured for Christ's sake in his own home? To him this was most bitter. We could see daily how he was troubled in soul and preoccupied in thought. Quietly he endured it all.

Shortly after the meeting in his house his little girl became ill. Miss Cunningham went to see her. There was necessity for medicine that the child refused, whereupon the little one's mother said, "This is not medicine; this is sweet and good." The body healer said, "Oh, why do you tell lies to your child?" "I don't care; my religion says it is right to lie, and I *will lie* if I want to. You have hammered away until you got Gebrat. You have made us a curse," etc., in a tirade of reproach and blame. But while these hearts were being hardened by these things apparently, God was working out His own purposes. The aged mother was severely attacked by rheumatism, and they sent for the priest to come to perform his spiritual sorcery over her. He said, "No; your house is accursed. The Protestants have prayed in

it." Thus these poor deluded creatures were cast out for the Gospel's sake, when as yet they hated it. But God was "keeping watch above His own." Through the kindness of the physicians and the husband's Christ-like patience, yet firm adherence to the new life, they were led to see that there was a secret power in the Gospel of Jesus. By patient endeavor and the daily reading of the precious Gospel by this brother in his home, these loved ones gradually became interested. Some weeks afterward, as we walked into the chapel one Sabbath morning, on one of the greatest feast days of the Greek Church, our hearts were made to leap for joy as we saw Gebrat and *his wife* sitting side by side in a seat in the chapel. She was an interested listener. Such a change of countenance—a greater change of conduct. Now she is all desire to hear the Word read. She is anxious to learn.

Week before last Gebrat was sick. One night, accompanied by a young brother, I went to see him. After salutations, Gebrat called his mother to his bed and said a few words. She went out of the house and began to call by name several neighbors. Then I knew that he had sent her to bring in some neighbors to hear the Gospel. We read and explained the Word and had prayer with those who came in answer to the call. Thus the house that was accounted a curse has, by the power of faith, become a house of prayer—a candlestick of Gospel light.

Almost nightly a few neighbors gather to read the Gospel. One or two are even learning to read from this one who so recently knew not how to read the Word of God.

Thus the Truth is marching on. Halle-

lujah! "Brethren, pray for me," "that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel for which I am a missionary."

J. Boggs Dodds.

A NOTABLE NEGRO MISSIONARY.

The Rev. J. R. Bridges, of Salem, Va., has a brief sketch in the *Missionary Review* of a remarkable colored man who has spent some time speaking in the Southern States, and who at the last meeting of the Presbyterian Synod of Virginia received a most enthusiastic hearing. Mr. Bridges says: "William H. Sheppard, the subject of this sketch, was born in 1865 at Waynesborough, Va. He grew up after the manner of his race, not much cumbered by cares or clothes. A pious lady said to him, when a boy, 'I have been praying that God may make you a Christian and send you to Africa.' This boy is now a man who, after a strange experience in Africa, has been speaking to crowded houses, capturing all by his eloquence, fund of humor and histrionic qualities. * * * While in London he delivered a lecture in Exeter Hall, and was made a Fellow of the Royal Geographical Society, an honor conferred upon Mr. Stanley when he returned from Africa. A Fellow of the Royal Geographical Society, evolved from a Virginia negro through the power of Almighty grace, is our hero."

A CONCLUSIVE ANSWER.

Mount Maru, writes the Rev. T. Williams, of Rewarri, is, of all the sacred mountains of the Hindoos, the most sacred. Its height, according to the *puranas*, is 672,000 miles, or between twice and three

times the distance of the moon from the earth! Mr. Williams has lately been in the region of the supposed site of this mountain, and has been able by geographical demonstration as to the position of rivers and other mountains to show the impossibilities implied in the myth. He has succeeded in convincing Hindoos of its untruth; but was challenged to show what he gained by the exposure. He at once replied, "The untruth of Hindooism." "How?" was the reply. "What," said he, "do you not see that if these statements of the Hindoo books be false, then the books themselves are false?" "What then?" he was asked. The answer was manfully given by one of themselves. He said, "Do you not see that if the books be false then our gods must be false?" There was no further question.—*Mission Field* (London).

LIFE-PREACHING.

A Japanese senator recently got hold of an exposition of part of the Bible. Reading it attentively, he pronounced Christianity a fine thing in theory; but the question was, would it work practically? Thinking about it, he became dissatisfied with his life, and while in this state took a trip from Okayama to Osaka. On the same steamer was a Miss Barrows, and as he heard she was a Christian he watched her. Her deportment so impressed him that, though not a word passed between them, he was convinced that Christianity was as good in practice as it was in theory; and on returning home he hunted up a missionary, made a public profession of faith, and has since been faithful in working for the salvation of others.—*Review*.

EDITORIAL NOTES.

—The Synod of 1895 is over. The sermon of the retiring Moderator, Rev. J. C. McFeeters, founded on the words, "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me," was an earnest presentation of very timely and solemn truths. It was evidently the testimony of personal experience and came to those who heard it, not in word only, but also in power, and with much assurance, leaving an impression that did not soon pass away. Twenty minutes at the beginning of each session of the Court were spent in earnest prayer for a blessing upon the Eldership, the families, and the youth of the Church, as well as upon the work of the Church in its several departments. The burden of each petition was for the Anointing of the Holy Spirit, and those moments of direct communing with the Redeemer came to the members of Synod laden with spiritual refreshing.

In the Minutes will be found admirable reports on the Sabbath, the Signs of the Times, National Reform, and other subjects of equal importance, many of which were for lack of time adopted without any discussion. All of these papers ought to be read.

Very encouraging statements were made on the floor of Synod in regard to our missionary operations at home and abroad. Rev. W. W. Carithers had, as usual, a cheering story to tell of the work in Oklahoma Territory. No marvel that he spoke well, for his heart was full of joy. Had he not just come from putting into the hands

of nineteen converts, the first fruits of labor among the Indians, the symbols of complete atonement made for men of every clime and color? A full account of this first communion season in the Cache Creek Mission will be prepared for our columns by a beloved brother who was present and took part in the impressive services.

Acting on the fourth recommendation of the Committee on Missions, Synod balloted twice for a missionary to China. But there was no election, and the whole matter was again referred to the Board of Foreign Missions.

—The appropriations for the various schemes of the Church are about the same as in recent years :

Domestic Mission	\$6,000
Home Chinese Mission . . .	2,000
Indian Mission	2,000
Southern Mission	5,000
Jewish Mission	2,000
Foreign Mission	15,000
National Reform	7,000
Testimony Bearing	4,000
Church Erection	6,000
Sustentation	6,000

The churches are asked to make liberal contributions. If the basal principles enunciated in the Report on Systematic Beneficence were acted upon, there would be no need to appeal for money to carry forward either Reform measures or work that is distinctively evangelistic. The Treasury would be full, and operations could be extended in every direction. The great need of to-day is a fuller sur-

render of ourselves to God. If we are indifferent in this matter, the Lord will withhold His gracious presence from us. It is an old yet very instructive story that is related of an artist who was asked to paint the picture of a decaying church. He did not select a building in ruins, but a structure whose style of architecture and furniture spoke of wealth and luxury and the æsthetic taste of the worshipers. Then at the door he placed a collection box, richly carved and mounted in solid silver, but over the hole in the lid he painted a cobweb. Silently and impressively that cobweb proclaimed the solemn truth that having lost sight of the parting command of the risen Lord, that church was hasting to decay. Covenanters, take warning.

—Among the most frequent requests that come to us from the foreign Mission fields is, "Pray for us." "Tell the churches to pray for us." This request was not forgotten at Synod, and surely these brethren have a special claim to our prayers. Apart from the personal call, they are simply doing what all of us, as the consecrated followers of Christ, are bound to do. The command of the risen Lord is "Go ye," and by His authority, and by all the motives that enforce it, we are under obligation to "go." Those who are sent, go as our representatives to discharge, amid toil and peril, the great claim of God and man that rests upon the Church in its individual and collective membership. Surely it is only right that they should have a central place in our hearts and an abiding place in our sympathies, and especially in our prayers.

The laborers need power. Power is inseparably connected with the Anointing of the Holy Spirit. This anointing is prom-

ised in answer to true prayer. When Christ commissioned the twelve to preach the gospel of the Kingdom, He had spent the whole of the previous night on a mountain alone in prayer. When the Church at Antioch sent forth the first missionaries to the heathen, it was with fasting and prayer. Scripture unites with observation and experience to proclaim an indissoluble union between successful evangelism and prayer. What God has joined together let not man put asunder. To pray for missionaries is to pray for Christ. In one of the Psalms it is foretold that "prayer shall be made for Him and daily shall He be praised." And surely nothing can so animate His loyal followers to pray for the extending of His cause, as to know that in praying for the spread of the Gospel, they are praying for Him.

—On returning from Synod, we were detained over Sabbath in Pittsburg, Pa. In the afternoon we listened to a brief but edifying discourse by Rev. David McAllister on the "Peace of God keeping the heart and mind through Jesus Christ." The nature of this peace, as inward and consequently independent of outward surroundings, active, permanent, and the issue of victorious conflict with sin, was set forth in chaste language and with fitting illustration. It was a message to us. In the evening we spent a few minutes with the little Society of Christian Endeavor connected with the Reformed Presbyterian congregation in Eighth street, and a few minutes more in an adjoining room with a similar gathering of Chinese, many of whom are in full communion with the church. At eight o'clock the two bands left their separate rooms and met in the lecture-room as a school and for united

prayer. Another engagement prevented us from taking part in these union services, but Mr. D. Chesnut, whose long experience as superintendent of the Chinese school, qualifies him to give an opinion, spoke in the highest terms of that little Society of Christian Endeavorers as a working force in the Church. We could not help thinking, here is Christian Endeavor exemplified. Here is an example that other Endeavorers might imitate to their advantage. Here is a scene that should lead those who are inclined to discourage the formation of such societies, to pause and consider. "By their fruits ye shall know them," is the test our Saviour would have us apply to institutions as well as teachers. When Cyrus W. Field proposed to link this continent to Europe with an electric wire, many of his friends were skeptical. He had to encounter many difficulties and record many failures. Even after the cable had been laid, there was no convincing proof that the enterprise was a success till the electric fluid had flashed along that buried wire, and then through the air into Windsor Castle a message from America to the Queen of Britain. But now that the Atlantic has become one great whispering gallery between the two continents, no one will venture to question the value and effectiveness of submarine telegraphy. In like manner he is a bold man who will not approve as of God an agency that can point, as the direct result of its institution to loyal bands of praying youth, Christians quickened in the service of God, and professors of religion, once idle and silent, now active and eloquent in the name of our King. And this the Society of Christian Endeavor can do.

Probably the success of this association

is in a large measure due to two things that stand out with special prominence in its pledge. Instead of enticing the young away from the Church to set up a rival establishment, it binds them to regard the Church as the Divinely appointed institute for the conversion and spiritual training of men, and says: "Stay at home and be loyal to truth and duty there." And in the second place, it binds to nothing but what a Christian profession implies and what every one who is received into the membership of the Church ought to pledge himself to before receiving the right hand of fellowship, namely, to read the Bible and pray every day, to wait on and support the ordinances of the Lord's house, to work for Christ and exemplify religion in everyday life. Its four cardinal principles, personal devotion to Christ, denominational loyalty, adherence to the local church, and interdenominational fellowship, seem to us to be thoroughly Scriptural. And we think it is easy to see, in this world-wide movement, the dawn of the promised day when shall be fulfilled in all the plenitude of its meaning the grand assurance: "I will pour water upon him that is thirsty and floods upon the dry ground. I will pour My Spirit upon thy seed and My blessing upon their offspring: and they shall spring up as among the grass, as willows by the water-courses. One shall say I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel."

"There's a fount about to stream,

There's a light about to gleam,

There's a midnight darkness changing into day;
Men of thought and men of action clear the way."

—At the suggestion of the Board of Foreign Missions, Synod appointed a Special Committee to consider the advisability of organizing a Presbytery in our Mission fields. Their report was as follows :

Your committee recommends—

1. That the Syrian Commission be dissolved and a Presbytery be organized, to be called the Presbytery of Syria.

2. That this Presbytery shall include Syria, Asia Minor and Cyprus, and shall consist of all our ordained missionaries in those countries, and an elder from each native congregation.

3. That in case a ministerial member of the Board of Foreign Missions make a visit to the foreign Mission field this summer, or, in case there be no representative from America, Dr. D. Metheny, our Senior Missionary, be appointed to constitute the Presbytery, with prayer at such time and in such place as will suit the convenience of the pastors.

4. That the missionary organizations at present existing or that may hereafter be formed shall make the estimates of amounts of money required for carrying on the work in their respective fields, attend to the expenditure of all moneys received from this country and have charge of the schools.

J. W. SPROULL,
R. J. GEORGE,
J. R. LATIMER,
WM. PEARCE,
F. TORRENCE,

Committee.

—At Synod we were handed seven dollars from the L. M. S. of Wilkinsburg congregation for Miss Jennie B. Dodds, of

Tarsus Mission. The money has been transferred to the Treasury.

—One dollar has been received through Rev. D. S. Faris from Bethel Congregation, Sparta, Ill., towards the expenses of the Convention of Reformed Presbyterian to be held in Glasgow, Scotland, next summer. We shall gladly receive other contributions, large or small, for this purpose, and forward them to Dr. Kerr.

—Some weeks ago, Mr. J. T. Mahaffy, of West Hebron, N. Y., when forwarding renewal of his subscription to the *HERALD OF MISSION NEWS*, inclosed nineteen dollars and fifty cents for the Mission in Syria. About the same time Miss M. Maben, of Baltimore, Md., sent four dollars from the Syrian Boys' Mission Band for the building in Suadia.

—The following additional contributions have been received from the ministers of the Church towards the salary of pastors' missionary for a second year :

Rev. T. H. Rusk.....	\$15 00
St. Louis, Mo.	
“ A. Kilpatrick	5 00
Valencia, Pa.	

—Since last report the following payments have been received from the Elders of the church towards the salary of their missionary for a second year :

Mr. Wm. S. Young	\$3 65
“ James Milligan	3 65
“ W. G. Adams.....	3 65
“ T. K. Semple.....	3 65
“ S. C. Patterson	3 65

MISSIONARY LITERATURE. — *Reformed Presbyterianism and Evangelization. By Rev. James Martin, M. A., M. D., Missionary to Syria.* Here is an effective re-

ply to the frequent assertion that the faithful maintenance of the principles of the Covenanter Church is a barrier in the way of successful evangelism. Who is so well qualified to prove the falsity of this assertion as a missionary who is well known in Britain and the United States as sternly loyal to all that is distinctive in the Testimony of our Church, and yet has been honored of God to gather a congregation of earnest Christians in Antioch, Syria? We cordially commend this admirable Lecture to our readers.

Renewal of the Covenants, National and Salem League; a Confession of Sins; an Engagement to Duties, and a Testimony; as they were carried on at Middle Octocasa in Pennsylvania, November 11, 1743. With an Introductory Preface by Rev. W. M. Glasgow. In his introduction to this valuable reprint the editor says: "To the Calvinistic system of principles and the Presbyterian form of government, this nation is largely indebted for its civil independence and republican polity. John Calvin and John Knox are the real founders of American liberties. Their teachings, plainly deducible from the Word of God, were disseminated by a persecuted remnant of the Church of Scotland, and were generally incorporated in the structure of American independence." Every one of our readers ought to buy a copy of this pamphlet for himself and another to give away. It can be obtained from Rev. W. M. Glasgow, 1201 Sixth avenue, Beaver Falls, Pa., for 30 cents a copy, or ten copies will be sent to one address, prepaid, for \$2.50.

Civil Law and the Sabbath. By Rev. N. R. Johnston, Oakland, Cal. This is the substance of an address delivered at

the Sabbath Convention in Oakland, Cal., April, 1895. It is well worthy of preservation, and we are glad to bring it to the notice of our readers, hoping in this way to extend its circulation. Here is a paragraph that our legislators would do well to ponder: "Nowhere in the whole domain of moral law does it belong to man to *make* law. This is the prerogative of God only. The voice of both prophet and apostle is this: The Lord is our Lawgiver. His will and His alone is supreme everywhere. Let it not be said that the right to make law is derived from the people. God never gave it to them. They may and should choose their own officers, for government is the ordinance of man as well as the ordinance of God; but the legislator's sphere is to discover what is law, whence revealed, and then determine how it should be enforced. Thus, he is first the servant of God and then the servant of the people or of the State."

A New Programme of Missions: A Movement to make the Colleges in all Lands Centers of Evangelization. By Luther D. Wishard. With an Introduction by Rev. Richard S. Storrs, D. D., pp. 98. Price, 50 cents. This little volume is the record of personal observation. The author spent two or three years in visiting the leading Mission Stations in the world, that he might examine the work for himself. This gives his book special value. So impressive a statement of facts heard or witnessed during a tour of personal investigation claims the prayerful attention of all who have at heart the evangelization of the world.

Order from the Publishers, Fleming H. Revell Company, New York, Chicago and Toronto.

The **HERALD OF MISSION NEWS** will be glad to receive orders for the **Missionary Picture** that was on exhibition at Synod. This picture is not an engraving, but a finely finished photograph of all the Missionaries sent out to Syria, Asia Minor and Cyprus, from the inception of the Foreign Missionary enterprise to the end of 1893. It is of historic value, giving the likeness and name of each Missionary, the field to which he was originally sent or in which he is now laboring, and the date of his appointment, with other dates of importance in the history of the Missions; it should have a place on the walls of every Sabbath School Room in the Church. The cost of this unique picture, mounted and ready for framing, is only Four Dollars.

Copies of this picture can also be obtained from Rev. J. W. Sproull, D.D., Allegheny City, Pa., to whom the **HERALD OF MISSION NEWS** is deeply indebted for his kindness in this matter.

THE YOUNG PEOPLE'S FOREIGN MISSIONARY SOCIETY.

INTERDENOMINATIONAL.

ORGANIZED 1894.

Secretary and Treasurer, S. H. WILLARD, 14 East 125th Street, N. Y. City.

General Superintendent, F. F. WEST, 41 South Sixth Street, Brooklyn, N. Y.

The Young People's Foreign Missionary Society was organized under a deep conviction that the souls of the heathen are lost without Christ, and that "the voice of their blood is crying unto GOD from the ground." Its object is to preach the Gospel in the SOUDAN and ADJACENT TERRITORIES in obedience to our LORD'S commands; there are in this region 150,000,000 souls who have never even heard of the name of JESUS.

It is interdenominational, evangelical and inexpensive; \$300 a year will support a missionary; anyone who deposits \$1 a day into this work can have their own Missionary on the field; they will become Missionaries-at-Home. In looking for means to prosecute its work, the Society will depend entirely upon the faithfulness and promises of GOD, through the **voluntary and spontaneous** gifts of His people, as He may dispose them to contribute; no collections are taken up and no personal solicitations for money are authorized.

Donations are acknowledged by a numbered receipt; also in the "Y. P. F. M. Journal," opposite the number instead of the name. The "Y. P. F. M. Journal" is an 8-paged, illustrated, monthly publication, devoted exclusively to the missionary cause. Price, 25c. a year.

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